

Religious Education
EXHIBIT
Pacific School of Religion

Youth

December 20, 1959



- ▶ Satan goes shopping
- ▶ Teacher rigs teen tests
- ▶ Robert Young's real family

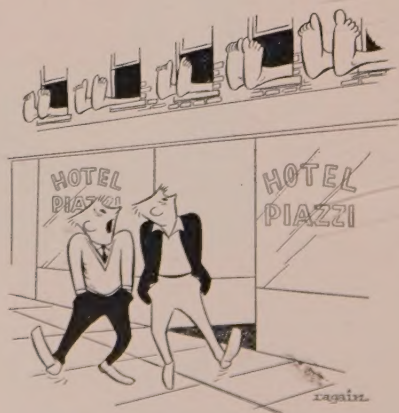


editor's note:

To all of our friends:

We hope that 1960 will be filled with new opportunities for your continued growth in insight in faith, and in stature. And, in the spirit of Christmas, may your new year ahead be enriched by the joy of generous giving of your services and your gifts to others.

The editorial staff



"Basketball game tonight?"

what father knows now . . .

December 20, 1959

Editor:
Edman C. Ahrens, Jr.

Editorial Assistant:
Betty J. Warner

Editorial Address:
Room 306
605 Race St.
Philadelphia 2, Pa.

YOUTH magazine is prepared for the young people of the United Church of Christ (Congregational Christian Churches, Evangelical and Reformed Church). Published biweekly throughout the year by The Christian Education Press and Pilgrim Press. Publication Office: 1720 Chouteau Avenue, St. Louis 3, Missouri. Second class postage paid at Philadelphia, Pa., and at additional mailing offices. Accepted for mailing at a special rate of postage, provided for in Section 1103 of the National Mail Act of October 3, 1917, authorized June 30, 1943.

Subscription rates: Single subscriptions, \$2.50 a year. For rates write for order. Single copies, 10 cents.

Description offices: Board of Christian Education and Publication, Room 210, 1505 Race Street, Philadelphia 2, Pennsylvania, and The Pilgrim Press, 14 Beacon Street, Boston, Massachusetts.



Volume 10 Number 26

about Robert Young's real family ▶▶

what father knows now

by Robert Young

WHEN our first daughter was born, 24 years ago, my wife, Betty, and I prided ourselves on being enlightened parents. We hoped for a large family, and had decided to be very modern, very intellectual with our children.

They were to have something we called "Christian Standards," by which I suppose we meant ethics, and to project the children in the right direction, we decided each would be christened in a nonsectarian church. But no church ties would be forced upon them. They were to be allowed to choose for themselves.

I realize now that it would have been difficult to offer them any other course, since we had never made a choice ourselves. I had been accepted into the Baptist church at the age of 10, but the only impressions I retained were the rite of immersion, the ability to recite the books of the Old Testament, and a good attendance record at Sunday church school for about two years. A flood in Kentucky had destroyed the church record in the town where my wife was born and her mother could

never rightly remember whether Betty was baptized a Congregationalist or a Methodist.

As a young married couple we didn't worry about this, for we attended church only at the fashionable times of the year, Christmas and Easter. When I thought about it all, I felt no need for constant church affiliation.

But we did want our children to have those Christian standards!

Thus, each of our four daughters in order of their appearance—Carol Ann (who recently, I must inject here, gave birth to our first grandchild), Barbara, Betty Lou, Kathy—were christened right in our living room by the minister of the Beverly Hills Community Church. And right there my ignorance was showing; had I entered the church proper, as I have done since, I would have observed on the bulletin board that the denomination was Presbyterian. But I didn't. Betty and I simply assumed that a Community Church was nonsectarian.

Once the girls were christened, we followed point two of our plan. Their mother and I tried to sur-



The World Photo

"I don't know whether it was the children's idea or ours," says Betty Wang, "but everybody agreed that since we never had had a church wedding it was high time to have one, and our silver wedding anniversary was a good date."

and them with a closely knit, loving family atmosphere. We heard their prayers regularly, for we were trying people ourselves.

"You are," I told my daughters proudly, "free to chose your own religion." But I was as foolish as I was wrong. No real choice was being offered them. No habit of church going was being developed. Fourteen long years elapsed before any one of the children decided on anything. Then from board school, Carol Ann wrote us a letter. Would we mind, she in-

quired, if she joined the Episcopal Church?

"It isn't sudden," wrote Carol Ann. "I've always had a tremendous respect for our chaplain, and I must admit it was his faith that made him what he is. So I began studying the service, trying to understand the words and the symbolism, and now they have great meaning for me. I truly love the service, and it gives me something I need."

A few weeks later we attended her confirmation.

During that summer vacation,



“Since joining the church, there is a new

each Sunday while mother and father and all her younger sisters slept, our 15-year-old daughter rose quietly and went to All Saints Church in Beverly Hills. Then, out of deference to Carol Ann, Betty and I began attending with her. The younger girls, still free to make their choice, now chose to get up and go to church school.

In one short summer we became a churchgoing family!

At first I, personally, felt strange. I had not been to church in a long time. Carol Ann's return to school left us on our own, yet still we went. Why? Because it began to seem important, that's why.

Then one Sunday morning an Adult Confirmation Class was announced. Here again my ignorance was evident. Somehow, I had thought that after one reached a certain age one was too old to be confirmed . . . nor was I sure I wanted permanent membership.

I listened to the reassuring statement that the curious, the weary, were welcome, temporarily or permanently.

As Betty and I attended the class we began to learn things, to feel a part of the group, and when the instruction period ended we went right on into full church membership.

We had made our decision.

Our three remaining daughters were still offered their freedom of choice, but with this difference—our

own choice had given them a real choice, churchgoing had become a reality. It was a thing you did, not something you just talked or wondered about.

Has being a churchgoing family made a difference in our lives?

We feel it has.

There has been no dramatic sinner-to-saint conversion. Fortunately we did not insist on miracles. But we have grown into a greater unity with one another and our fellow man, and there is a new steadiness and stability in our family life. It has been easier to discuss our problems in terms of our relationship to God.

The first thing it did for me personally was to rid me of a vast store of ignorance—the sly rumors I'd accepted almost unconsciously that “church people” are stuffy: no fun at a party, that Sunday school teachers and clergymen are pompous, dull.

I found our church filled with people much like ourselves, a mixture of problems, good will, humor, shortcomings, but banded together to help one another, and to be helped to *do something* about our difficulties. I gained insight into my own shortcomings, and I began to overcome self-consciousness when I thought or spoke in terms of God. Jesus Christ, God's will, God's children.

Church membership has meant to

adiness and stability in our family life."



Robert Young stars as father of the Anderson family in "Father Knows Best" (CBS-TV). Now in their sixth TV season are Mr. Young and Jane Wyatt, Lauren Chapin, Elinor Donahue, and Billy Gray.

te instruction and activity, theory
nt into practice. I found I had a
t to learn, some of it uncomfort-
ble, but all of it invaluable.

I think what amazed me most was
at I could live all those years with
real need for church and not know
I have been a church member
ght short years now and I am still
king, "Why did I wait so long?"
guess perhaps the answer is that
ther *didn't* know best.

Many legitimate opportunities for
tivity and service have come to
e through church membership,
d very often I've felt shy. As, for
stance, when our minister tapped
e to serve on the vestry.

"I don't know how," I said. "I'm
a beginner at all this."

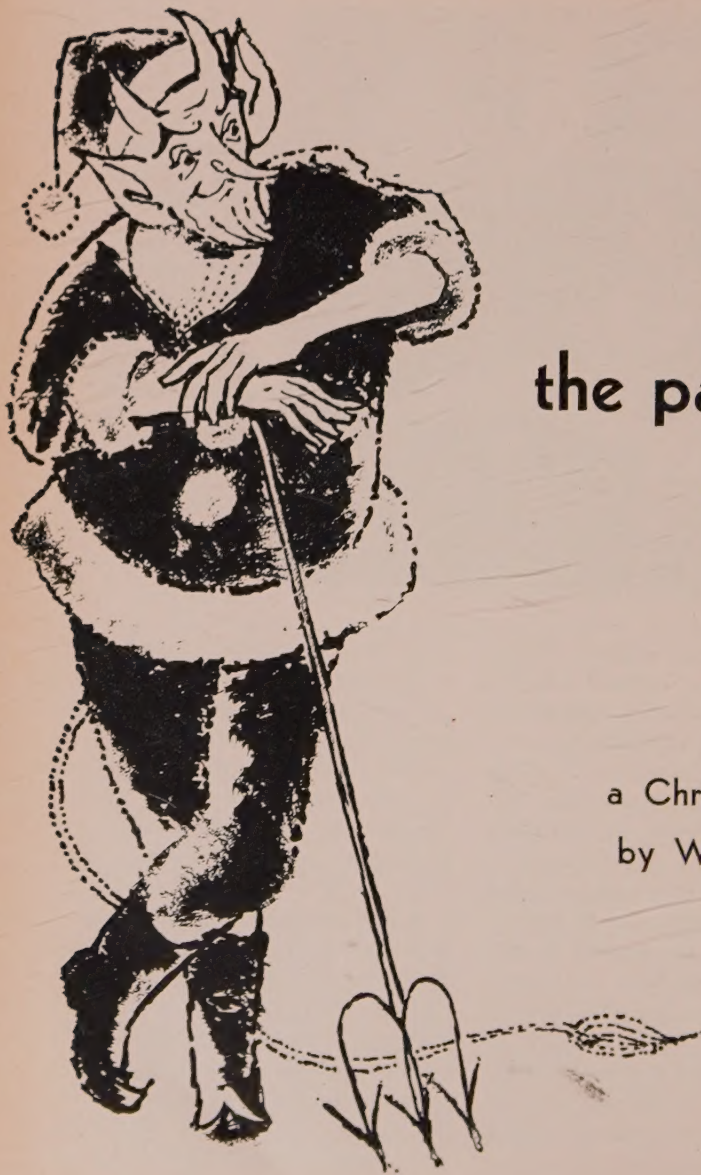
"You're on the Board of Direc-
tors of Bishop's School, aren't you?"

"But that's different," I protested.

"Not much," he replied firmly.
"Here's your do-it-yourself kit," and
he handed me a neat volume called
"How to Become a Vestryman."

A few years ago I was asked to
serve as consultant to the Radio and
Television Division of the Episcopal
Church. Betty has been very active
with the church-sponsored Neigh-
borhood Youth Association. Now
none of this has been the dramatic,
soul-saving activity I anticipated

(Concluded on page 11)



testing
the patience
of Job

a Christmas satire
by William Styles



SCENE I

SCENE: Heaven. Angels are assembling for choir practice. As the scene opens, Satan enters.

(MUSIC: "So This Is the Kingdom of Heaven")

GABRIEL: Well, speak of the devil! You haven't paid us a visit for centuries.

SATAN: I know. I'm a stranger in Paradise.

GABRIEL: What have you been doing in all this time?

SATAN: I've been thinking.

GABRIEL: Well, a penny for your thoughts.

SATAN: Some of us down under are getting pretty burned up!

GABRIEL: Yes, I've heard that the fry-pit boys are feeling hot under the collar.

SATAN: You all pretend to be such perfect angels, but you've pulled

some very unhallowed deals on us. Take the trials of Job, for example. We had to try his patience back in those quiet biblical times when all we could do was give him boils and take away his friends.

GABRIEL: Job passed that test with top honors. That's why he's been a big celebrity here in Heaven for centuries.

SATAN: But he doesn't deserve that honor. Boils schmoils! But if Job were living in the 20th century, all his patience and goodness would be as short-lived as a campaign promise.

GABRIEL: You're talking through your horns, Satan. And just to prove it, we'll test old Job again. Pick the worst moment you can find in the 20th century.

SATAN: How about any shopping day during the Christmas rush? That is guaranteed to discourage

Mr. Styles, a high school teacher, contributes regularly to YOUTH magazine.

testing the patience of Job

any man of good will. Poor old Job doesn't have a chance!

SCENE II

SCENE: *Department store during last days of Christmas rush. Manager talks with Job behind counter.*

(MUSIC: "Heaven Was Never Like This" or "Green Christmas")

MANAGER: Now you will be clerk for this counter, Mac. And remember our slogan: "The customer is always right." That means you must talk him into spending more than he plans to.

JOB: Oh, I couldn't do that! I like to help people to be good.

MANAGER: Look, it's Christmas. People are buying gifts. You sell them more, they give bigger gifts, the world gets more generous people! Think of it as your Christian duty, Mac. (Pause) Oh . . . and Mac, watch about letting your beard cover up the merchandise. (Exits)

JOB: They didn't tell me about ideas like this before I left Heaven. Looks as if Christmas has reached a new low.

CUSTOMER: I'd like to buy a present for an elderly lady. Something under a dollar. Gift wrap it, please.

JOB: We have a wide selection, madame. Would you like to look at—

CUSTOMER: Just grab something and wrap it up. I don't have all day!

JOB: But shouldn't a gift be an expression of friendship?

CUSTOMER: Cut the sermon, Herman. I'm taking my business elsewhere. All I wanted was something to give in return for the stupid presents this woman always gives me. (Exits)

JOB: Dear me! I always thought Christmas was a time of peace and good will.

SECOND CUSTOMER: I want to look at Christmas cards to send to some very close friends. I haven't seen them all year.

JOB: We have some Christmas stationery here. If you haven't seen them all year, why don't you write them letters?

SECOND CUSTOMER: (Snaps) I'm going to send them Christmas cards. That should be enough.

JOB: But, madame, a Christmas card with only your name on it is not enough to satisfy your letter writing obligations—

SECOND CUSTOMER: Really! I've never had such poor service at this store in all my life! (Exits in a huff)

JOB: I don't understand. I wonder if they have changed the meaning of Christmas.

THIRD CUSTOMER: Where can I find paint? Our youth group is making scenery for its Christmas play.

JOB: Isn't that nice! You're put-

ing on a play to remind people of the real meaning of Christmas!

THIRD CUSTOMER: Not exactly. It's about Rudolph the Red-Nosed Reindeer and we're doing it to raise money. Where can I find that saint?

JOB: (*Dejectedly*) Counter three. (*Third customer exits*) I can't take much more of this—people ignoring the true meaning of Christmas. If I meet one more person without the Christmas spirit . . . why, I may even lose my patience!

FOURTH CUSTOMER: I want to buy some things to fill a basket for the poor, mister.

JOB: At last, someone who has the Christmas spirit of good will!

FOURTH CUSTOMER: Oh yes. Why, every year at Christmas I start thinking about all these other people who—

JOB: (*The last straw*) You mean you send these people a little basket at Christmas and then completely

forget about them the rest of the year? (*Screaming*) This is too much! I can't take any more! (*Sobbing*) Take away my family! Cover me with boils! But don't ruin the spirit of Christmas!

(*First three customers return hurriedly*)

FIRST CUSTOMER: (*Excitedly to Job*) I'm just beginning to dig you, Sam. From now on, I'm giving gifts with meaning.

SECOND CUSTOMER: And I'm not going to let a card substitute for my letter-writing obligations.

THIRD CUSTOMER: You said it! Christmas should have meaning.

FOURTH CUSTOMER: You're really in the know, mister.

JOB: (*Recovering his pride*) Well, I'm an unusually patient man. I stop to think. Some people have it and some don't. It . . . er . . . takes a long time to develop these qualities. (*Nonchalantly*) Next customer, please?
▼▼▼

ROBERT YOUNG (*Continued from page 7*)

When I first joined the church, yet from every task which we have undertaken, Betty and I have gotten solid satisfaction and felt very humbled to have been offered an opportunity to serve.

In taking stock we became even more fully aware that our lives have been full of blessings and answered prayer. I think my reaction has been much like that of our youngest daughter, Kathy, who knelt to say

her evening prayers with us shortly after her ninth birthday. She asked blessings for everyone—her mother, myself, her sisters, the neighbors, her teacher, the dogs. Then she started on her request list. That was pretty long, too.

Suddenly there was a pause and then I heard Kathy say, in a small, meek voice: "And now, dear God, is there anything I can do for you?"
▼▼▼

in a New Jersey high school . . .

the teacher rigged the tests ... *but why?*

“WHY is everybody getting all excited about fixing TV quiz shows? It’s just a game—entertainment! It’s all in fun!”

Classroom discussion ran hot and high during the recent probings into TV quiz programs. At Freehold Regional High School in New Jersey, Melvin C. Willett, history teacher, was discussing the big television scandal with a group of 35 students in a current affairs period. He became disturbed by their attitude.

“Since there’s nothing illegal about rigging a quiz show and the money’s tempting, it’s pretty hard to condemn the practice,” the students argued.

With such opinions ringing in his ears, the teacher went on to his next class—a group of some 30 students, boys and girls, members of the junior and senior classes.

“I’m going to give the class a quiz,” he announced. There was some uneasy shifting over the surprise announcement. “Will three of

you please come up and sit near me,” Willett directed.

He then ran through a tough four- or five-minute test on current events. As he asked the question, the teacher wrote down the answers in plain view of the three sitting near him—without explaining any whys or wherefores.

Papers were passed around so that students marked and graded each other’s paper as was the usual custom in that class. The three who sat beside the teacher all got 100 per cent while the rest averaged 25 per cent to 40 per cent correct.

“Those three were still flabbergasted and the class as a whole was puzzled,” he said later. “Someone demanded, ‘How come three got 100 and we did so badly?’ I tried to act sheepish, in order to get a good reaction. I got it.

“Kids shouted indignantly that it was very unfair, especially as I’d said these marks were official for the record. I was completely unfair, they claimed. So I told them that I knew of no New Jersey state law

Based on a news article appearing in the New York Times



***History teacher
Melvin Willett
shows three of his
pupils the answers
to a rigged test.***

Wide World Photo

prohibiting me from giving out answers."

Willett, still playing it deadpan, asked the class what it really thought of him.

"We are frank in our school, and they laid it on the line and included the three students who took down the answers as well," he said.

By this time the three were, in the teacher's words, "pretty uncomfortable." They were on the spot and simply didn't know what to do, he saw. Furthermore, some class members pointed out that if word of such behavior would get all around the school, it would give the whole

class a very bad reputation.

Only then did Mr. Willett disclose the purpose of his quiz. It was repeated by him on two similar groups with the same results—nine students in all accepted answers and lived to be ashamed, 105 students suffered as "unfixed contestants."

Following the disclosures of the classroom rigging, Mr. Willett later noted, discussion of television quiz shows by students reflected "a far more critical, mature point of view."

He added: "Teachers all over the country are trying to get across this lesson. I only did what seemed like a good idea to me." ▼▼▼



THE mystery of the star of Bethlehem has puzzled men for centuries. The only author in the Bible who mentions it is Matthew: *Behold, wise men from the East came to Jerusalem, saying, "Where is he who has been born king of the Jews? For we have seen his star in the East, and have come to worship him." . . . And lo, the star which they had seen in the East went before them, till it came to rest over the place where the child was.*

We can naturally ask: Who were the wise men? What was their special star?

The wise men were, in all probability, priests or astrologers from Babylonia or Chaldea. These early students of the heavens foretold events on earth from the action of heavenly bodies, the pseudo-science we call astrology. The more unusual the action of the "stars"—to them all heavenly bodies were stars—the more unusual the coming events on earth.

The Hebrews believed far less in astrology than their neighbor Babylonians. To the Jews the heavens were the handiwork of their one

The Star of Bethlehem

as scientists see it

great God. No "sign" they saw in their skies was as important as their trust in God, so it is not unusual that wise men from another land should have noticed the *star in the East*.

In terms of modern astronomy, what could this star have been? It could have been a planet, a meteor, a comet, a nova or a combination of these.

To the ancients a planet was a "wandering star," and to their naked eyes five planets were visible—Mercury, Mars, Jupiter, Saturn, and Venus. Of these Venus is the brightest, visible occasionally even

when the sun is shining. (An hour before some December dawn—not every December, but once in several years—Venus may shine with all its brilliance in the East.) Some have suggested that Venus may have been the Christmas star. But since it is seen rather often it would not likely attract great attention from the *wise men*.

Meteors, or "falling stars," are specks of matter burning from the heat generated by friction as they hurtle through the earth's atmosphere. The majority last less than a second and are very common —

A star map showing what a person would have seen looking west into the sky late night or early morning in the spring of 6 B.C.

Note the small triangle formed by Mars, Jupiter, and Saturn.

Adapted by Sumi Kobayashi from *Star Maps for Beginners*, by I. M. Smith and Roy K. Marshall. Used with permission.



Astronomers say the "planet triangle" of 6 E

many may be seen in the course of a few hours on any clear night—so the wise men would have paid little attention to a "falling star."

Comets are "hairy stars," chunks of matter emitting long tails of gases, which move through space in their own orbits around the sun. The speculation that the star in the East may have been a comet has considerable evidence to make a sound theory. Comets are visible from earth for some time and their hairy tails always point away from the sun, so such a "star" could have gone before the wise men on their journey. The orbits of most comets are so large that most comets are visible to men only once in many years. Students of the heavens in nearly every part of the world have been recording their appearances for thousands of years, and here the comet theory breaks down. There is no evidence of a comet around the time of Jesus' birth in any recorded history. Until such evidence is found, the idea of a comet can be only theory.

It is the great German astronomer, Johann Kepler, who lived in the late 16th and early 17th centuries, who gives us more than theory to consider. Using the mass of fine observations made by the Danish astronomer, Tycho Brahe, Kepler discovered the mathematical laws governing the motion of the planets. He proved that planets



move from west to east in orbits around the sun. From his calculations he could predict when the planets would appear to pass each other in the sky, a phenomenon astronomers call a "conjunction."

Familiar with both astrology and the Bible, Kepler was alert to the possible historical meanings of his findings. He planned to check his calculations of the conjunctions of

the strange event in the sky over Bethlehem



By use of this planetarium projector, more than 4000 heavenly bodies can be flashed on the domed ceilings of six of the great planetariums of our country. It's like looking into the nighttime sky.

The Franklin Institute

nova, Kepler's star was visible for nearly a year before it became too dim to be seen with the naked eye.

Today novae are known to be stars, part of whose surface explodes, increasing their brilliance millions of times. Some are never seen again; others are dim for thousands of years and again explode into great brilliance.

Jupiter and Saturn in 1603 and of these two planets with Mars in 1604. In the fall of 1604 Kepler and his observers could see the three planets very well, for the triangle they formed in the sky did not set until a few hours after the sun.

After the conjunction of Mars with Jupiter, a new star, or nova, appeared to the right of Jupiter. Bright enough to be called a super

Quite by chance Kepler was introduced to the work of Laurence Suslyga of Poland who showed that our present calendar does not date the birth of Jesus accurately. Since that time Bible and history scholars have become generally agreed that neither the time of the year nor the exact year of Jesus' birth can be established. The celebration we use is the result of Christian tradition established in the first few centuries of the church.

Kepler, a devout Christian, began



The Star brought "glad tidings"

rethinking his observations of 1603-1605 in their possible connection with the star in the East. He found that the triangle formed by Jupiter, Saturn, and Mars occurs only every 805 years. It took place, then, in 799 A. D. and 6 B. C. It was preceded in 7 B. C. by a so-called triple conjunction, or Great Conjunction of Jupiter and Saturn.

These two slow-moving planets are in conjunction about every 20 years. Not oftener than every 125 years—sometimes the interval is twice that—the two planets appear to move first east, then west, and again east, and to pass each other three times. This occurs when the planets are on the far side of the sun. The seemingly strange phenomenon happens because the earth moves around the sun nearly 30 times as fast as Saturn and about 12 times as fast as Jupiter. As we go racing through the near side of the orbits of these two planets, they seem to slip backward in our sky.

According to modern calculation the triple conjunction of 7 B. C. took place on May 20, September 29, and December 4. Added to the fact that nothing like it had ever been seen by any living man was the fact that the conjunction was in the constellation of Pisces, the fishes, which to astrologers made it important to the Jewish people. This could have led the wise men to make their journey to Judea.

Kepler thought perhaps the conjunction of 7 B. C. and the triangle, Mars-Jupiter-Saturn, of 6 B. C. were followed by such a nova as he had seen in 1604. All of these the wise men might have seen, thought Kepler, and this might explain the Christmas star.

No record is found of a nova in the period of Jesus' birth, not even among the Chinese, who kept very complete records of their observations of the heavens, so astronomers probably never can be sure of the nova theory.

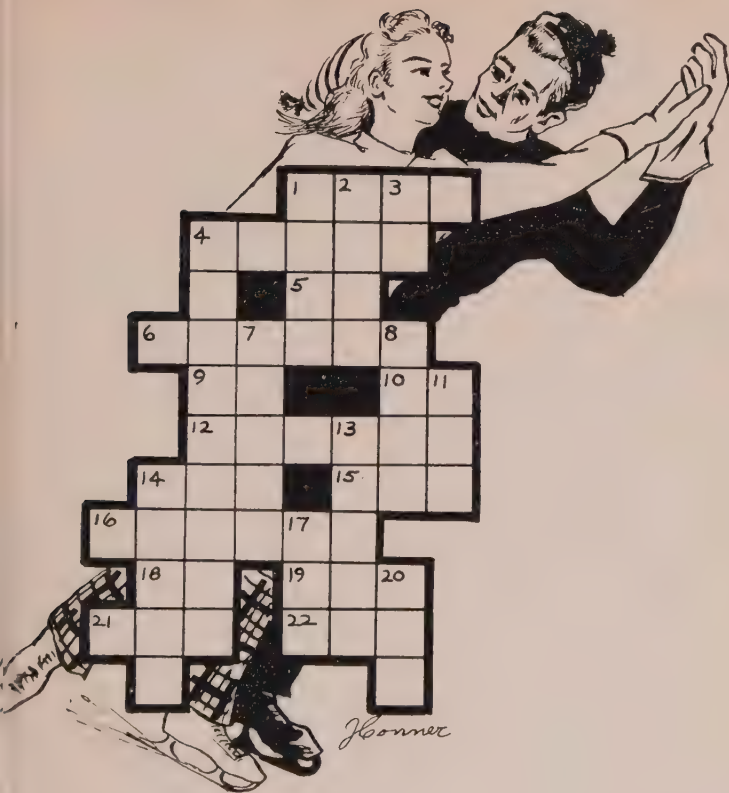
The conjunction and the triangle are the *facts* around which most of the planetariums of the United States build beautiful December representations of the skies at the time of the first Christmas. With the Zeiss planetarium projectors, used in six of the great planetariums of this country, more than 4000 heavenly bodies can be flashed on the domed ceilings as in the nighttime skies. During December visitors can take a few moments in our space-age to imagine themselves on the hills near Bethlehem 2000 years ago.

It may be that the mystery of the Star of Bethlehem will never be completely made known to man. However, for Christians throughout the world, the "glad tidings" of God's "gift of love" are a plus value beyond comparison even to the beauty of the heavens and the wonders of science.



Ice Skating Puzzle

by Carol and John Conner



ACROSS

To jerk
Parts of ice skates
Railroad (abbr.)
Game played on ice
skates
Watt-hour (abbr.)
Upon
A type of skates
Every
Church bench

16. Parts of skates
18. Aviation Storekeeper
(abbr.)
19. A warm color
21. What skaters skate on
22. Devoured

DOWN

1. Labor
2. In this place
3. Exists

4. Small part of a snow-
drift
7. Little boy or girl
8. Time long since past
11. Unaccustomed
13. Disturbed
14. An exclamation of re-
gret
17. Epoch
20. Moisture in small
drops

ANSWERS

Across: 1. Whip; 4. Shoes; 5. R.R.; 6. Hockey; 9. Wh.; 10. On; 12. Figure;
All; 15. Pew; 16. Blades; 18. AK; 19. Red; 21. Ice; 22. Ate.
Down: 1. Work; 2. Here; 3. Is; 4. Snowflake; 7. Child; 8. Yore; 11. New;
Upset; 14. Alack; 17. Era; 20. Dew.



In stunned silence they weighed the visitor's plan

One hour to war!

by Arthur Gordon

ON THE THIRD day of the crisis, the old man came to New York. Unannounced, uninvited, he came in with Mathieson, his quiet, efficient secretary. The old man's face was seamed with age and wisdom; he moved stiffly as he descended from the plane. But there was dignity and purpose in him still.

Waiting for his car, hat pulled down over his eyes, he watched the long lines at the ticket counters. So there had been no mass exodus, no panic. But already some people were moving out. And it was not surprising, the old man thought. Not when you considered the black headlines, the grim bulletins on the radio and television, the conviction growing hour by hour, that this time the world was really lit and hissing, this time the explosion was inevitable. And when it came, New York. . . . He felt a touch on his arm, heard

Mathieson's anxious voice. "Car was held up by the traffic, sir. But it's here now." Poor Matty—so devoted, so efficient and such a worrier. With the world about to collapse, he could still be upset because a car was five minutes late.

In the limousine, the old man leaned back wearily. He touched a button at his elbow, and at once the doomlike voice of some newscaster filled the car: ". . . spokesman held out no hope that an open clash could be averted. In this morning's meeting of the Security Council the Soviet delegate made it crystal clear that Russia would consider any military move by Britain or France an act of war against itself. The British and French made equally clear their determination to support at all costs. . ."

The old story. Threat and counter-threat. Then the ultimatum, carefully calculated to call a bluff—if it was a bluff. And then, swift and deadly, the chain reaction leading to

one hour to war!

... The old man felt his mind shy away from the thought. Twice he had seen the process lead to global war. This time it would be—annihilation.

The radio voice droned inexorably on: "... announced that the Strategic Air Command was in a state of complete combat readiness. In New York, a formal announcement of the decision to resort to force is expected within the hour. It will be contained in an address scheduled to be delivered before the General Assembly by the Foreign Minister of ..."

The old man snapped the radio off. It could tell him nothing that he did not already know. Outside, the gray twilight fled past. They crossed the soaring bridge that led to Manhattan, and Mathieson said, worriedly, "Wouldn't you rather go to the hotel first, sir? Rest up a bit before ..."

The old man shook his head. "There isn't time, Matty."

When they reached the UN building, a fine, chill rain had begun to fall. The crowd outside the visitors' entrance was smaller than the old man had anticipated.

He moved, unrecognized, through the heavy brass-and-nickel doors across the lobby, past the great golden pendulum that marked with its majestic rhythm the slow rotation of the earth. In front of a closed door on the western side of the building he stopped. From his pocket he drew the five identical notes he had written with his own hand on the plane. He handed them to the secretary. "Ask them if they'll meet me in here, Matty."

"Here, sir?"

The old man smiled a little. "You might say, it's neutral ground. Also, we're not likely to be disturbed. Tel."

may we quote you?

- It used to be that a fool and his money were soon parted
—now it happens to everyone. —*Sidney Skolsky*

- Books won't stay banned. They won't burn. Ideas won't go to jail. In the long run of history, the censor and the inquisitor have always lost. The only sure weapon against bad ideas is better ideas. —*Alfred Whitney Griswold*
(President of Yale University)

- Definition of a beatnik: "A scrambled egghead."
—*Harry Bressler*

- A sports expert is a man who predicts what is going to happen, then leaves before it doesn't so he won't have to explain why it didn't. —*Bill Stern*

em . . . tell them it won't take
ag."

He watched the secretary hurry
ay. Then he pushed open the
or, slowly, and went in.

As he had expected, the Meditation
om was empty. It was not large:
elve paces long perhaps, one end
rower than the other so that the
rk walls seemed to converge. The
irect lighting was very dim; the
ence was profound. Directly ahead
the old man were two backless
ches. Beyond them, centered in
thick carpeting, was a block of
ne, narrowly rectangular, perhaps
r feet high. It was without orna-
nt or inscription of any kind, but
ri a concealed spotlight overhead
haft of light fell like a sword
le and glittered on the particles
mica in the polished surface.

He moved forward and sat down
fly on one of the benches. They

would come; he was fairly sure of
that. But when they did come . . .
he felt the sudden doubt bite into
him. What he planned to do seemed
so weak, suddenly, so inadequate in
the face of the avalanche poised
above them all.

He waited and they came. Out of
curiosity, perhaps. Certainly out of
self-interest. But also out of respect
for the old man and the greatness
that had filled his life.

One by one they came, alone as re-
quested, and the old man greeted
each one quietly. When all were
assembled, he moved around the
block of stone so that he stood at the
far end, facing them. "Gentlemen,"
he said, "thank you for coming."

He could only see their faces
dimly. They had divided themselves
so that the Briton, the Frenchman
and the American were on one side
of him. The Russian and his satel-



sign dangling from the rear bumper of a car crossing
Washington Bridge: CAREFUL, I'M NOT AS GOOD
A DRIVER AS YOU THINK YOU ARE! —*Joey Bishop*

- ▶ When you come to the evolution of the dance, its
history and philosophy, I know as much about that as
I do about how a television tube produces a picture—
absolutely nothing. I do not know how it all started
and I don't want to know. I just dance. —*Fred Astaire*

TV and movie actor Efrem Zimbalist, Jr., explaining why
he gave up being a mail-room boy: "It was always three
minutes to five when they sent me (on an errand) and I
could take a taxi and spend all my salary."

—*Earl Wilson*

one hour to war!

lite were on the other. The stone was a granite barrier between them.

"Gentlemen," the old man said, "we all know, the whole world knows, that time is running out. It is no longer a question of which of you is right. There is right on both sides; that is why it is so hard to reach a solution, or to compromise. But—"

"We have!" The shadowy figure on the old man's left interrupted him furiously. "We have compromised! We have made concessions! The conscience of the free world—"

From the other side of the stone came a fierce whisper: "My country will not submit to threats! We will not yield to force! Never!"

The tall Briton said in his weary, cultured voice, "I assure you, sir, we have tried everything. Everything..."

The old man said slowly, "Have you tried loving one another?"

The question hung in the quiet air. Simple. Enormous.

"It is hard, I know," the old man went on. "And realization comes late, for governments as well as individuals. But this is the true purpose of the United Nations: to turn this ideal into a reality." He moved slightly so that he was facing the Russian. "Even you, sir, have for your objective the betterment of people, is it not so? And not just your people, but all people. If, then, our aims are so similar, how can we take any action that will destroy them?"

Silence sang in the room. There was no answer.

"I wish," said the old man, "that

each of you would do me the courtesy of resting his hand for a moment on this stone." He stretched out his own hand, and slowly the others did likewise.

"Originally," the old voice went on, "an altar was a place of sacrifice. Is there any reason why it should not serve today for the sacrifice of self-justification, of arrogance, of pride? We are all guilty of these things, and in our hearts we know it. Perhaps that is why we set this symbol here although we have never truly consecrated it. This is more than just a stone, gentlemen. It is the future of mankind. Which of you, then, will be the first to draw your hand away?"

Silence again. No one moved. Under the steady shaft of light the Frenchman's thin fingers trembled slightly. The Russian's big fist moved back half an inch, then grew still. The seconds ticked away.

Finally the old man lifted his hand. "I know you have much to do, gentlemen. Thank you, again, for coming here."

our cover story . .

Youth



future issues of YOUTH . . .

Introducing "Miss Ideal" and "Mr. Perfect"

What do you look for first in others?

"Come West, Young Man"

Story of a young Hoosier singer with Lawrence Welk

The atom and you

Is there a place for teen scientists?

The sport that's flipping Japan

A native game tops even baseball in popularity

Basketball is for girls, too!

Iowa champs seek to repeat

When they were gone, he stood motionless for a time. Then he moved over to the bench and sat down. Time passed but he did not move. An hour went by and part of another. Once he thought he heard a muffled sound that might have been cheering. But he wasn't sure. He wasn't sure of anything until the door opened and Mathieson came. The secretary was breathing hard, almost as if he had been running. He leaned back against the wall, and when he spoke, his voice shook a little. "The speech is over, sir. The Foreign Minister didn't even—

even mention the crisis. He talked about—about the future of his country, and of the world. . . ."

The old man nodded without speaking. At last he said, "How's the weather outside, Matty? Is it still raining?"

The secretary shook his head. "It's stopped, sir. The stars are out . . ."

The old man stood up slowly. "That's good." He bent down, picked up his hat. He looked once around the quiet room. Sighing, he turned to the door. "I think I am a little tired, Matty. Maybe we ought to be getting along."



Why the devil dressed in a Santa Claus suit on our Christmas cover? Isn't this sacrilegious? Isn't this a little unfair to Santa? Isn't this anti-Christmas? No, for we think it points out one of the dangers of our modern observance of Christmas. We are in danger of substituting the coming of Santa in place of the coming of Christ. We have nothing against Santa, for he is jolly and kind. But it's what we are doing to Santa that is wrong. It's almost as if the legendary Satan has disguised himself in a Santa suit and is leading us all astray. We hear Satan's Santa saying, "It is more blessed to receive than to give." And by limiting our desire to give to Christmas Day only, Satan finds us easy prey to selfishness the rest of the year.



on this business of living

Are your values a true picture of you?

QUESTION: Are the values you hold a true measure of you?

ANSWER: Many young people all around the world these days have been scooped up in the trend of power worship. It happens so subtly that we can find ourselves agreeing that anything that is powerful must be good even before we can tell what we really mean. Most advertising is aimed at our all-too-human desire to be somebody big and important—rather than to do something good to help others.

Are you thinking this just isn't true about you? Perhaps not. But take a moment to check yourself on these points. Your score may surprise you a little. You may be giving far more weight to power ideas than you thought. For example, have you heard yourself saying—

☐ I like plenty of extra horsepower under the hood of any car I drive, it makes me feel safer.

☐ I like big screen television, the bigger the better to impress others.

☐ I like to buy the best, even when I have to go in debt for it.

☐ I like to go along with the crowd—50 million Americans can't be far wrong.

☐ I like people who stick up for me whether I'm right or wrong.

☐ I like to feel that somehow have the power to do anything I want to do.

☐ I can't see much wrong with such ideas as the above—show me how they hurt me.

☐ I could name many people that I think are all right who go in for such things.

If, privately, you would have to check any of these points as true for you recently, you are not necessarily bad or terribly in danger of robbing a bank or starting a revolution.

But you should take a careful look at some of your motives and drives to see whether they are leading you away from the highest values in life.

Do not misunderstand me here

Dr. John E. Crawford

- a clinical psychologist
with special interest
in youth and their problems
- a Fellow in the consulting
division of the American
Psychological Association

to not berating money or engine
power or television screen size—or
business friends or social prestige.
We can have good and worthy
things in our lives. I am careful
about money and horsepower, and
know that many doors have been
opened for me by friends who were
willing to help when I needed such
help. No one was ever “self-made.”
But we need to be on guard daily
because we give top place to our very
human desires for praise, prestige,
and a sense of power. The top
places in our lives should really be
given to whatever helps to establish
the kingdom of God here on earth.
In today's society, it is terribly easy
to let what we hear and see around
us confuse us. Ad-men are clever
people. By appealing to our natural
desires to be “important” and to be
noticed by the crowd, advertisements
in magazines and on TV seem most
effective.



Copyright 1959. All rights reserved.)



Copyright 1959. Gospel Trumpet Co.

**“Privacy for making phone
calls? Are you kidding? Around
here I have to make my own
privacy!”**

youth in the news . . .

NCC Prexy Conducts Global Christmas Mission

Dr. Edwin T. Dahlberg, president of the National Council of Churches, left December 15 on a month-long world tour—the first time that an NCC president has made such a round-the-world mission trip on behalf of the 10-year-old organization.

Dr. Dahlberg will conduct preaching missions at U. S. defense bases in Guam, Okinawa, Taiwan and the Philippines. His post-Christmas itinerary will include visits to refugee centers in Asia and the Middle East, stopping in India, Hong Kong, Burma, Pakistan, Lebanon and Jordan. On Christmas Day, the NCC leader will preach at special services in Kadna Chapel, Okinawa, which will

be broadcast by the armed forces network throughout the Far Pacific.

Thus, for the seventh consecutive year, Dr. Dahlberg will continue the NCC's tradition of sending its president to visit American GI's and their families and chaplains at Christmas.

Kansas School Adds Study of Interlingua

Seventh and eighth graders in Dighton, Kans., are learning Interlingua, the international language that has been used successfully for six years in many medical journals and in several congresses. The program is intended to provide a more satisfactory introduction to other languages, such as French, Spanish, Russian, and Latin. Interlingua uses natural root words of common Western languages and a simplified regularized grammar.



Pavel I. Chalenko, a Russian exchange student at the University of Michigan, was interviewed by the press recently. He answered only questions which had been submitted and approved in advance. He had written out his answers. To a question of what has impressed him most about life in the United States, Pavel replied, "I was most impressed with the great abundance of the advertisements and the sexual literature."

UPI Photo



Photo

Refusing to attend physical education classes because her father said they were immoral, a 15-year-old minister's daughter in Mobile, Ala., was suspended from school for "insubordination." Although she was not required to wear gym shorts or take part in dancing, she objected for "religious" reasons.

White House Confab Tackle Teen Topics

Some 7,000 people from all parts of the world, including 900 youth, will meet March 27 to April 2 in Washington, D. C., to discuss the major unmet needs of America's youth. Throughout the nation committees involving several million citizens, plus private and public agencies at local, state and national levels are preparing for this sixth decennial Golden Anniversary White House Conference on Children and Youth. According to the President's National Committee, basic planning for the program has been completed. The White House Conference tradition—started in 1909 under President Theodore Roosevelt—has proceeded, among other things, the U. S. Children's Bureau and federal and state child labor laws. The youth of the United Church of Christ will be

officially represented by the following young people: Joan Culler, June Yamauchi, Tom Thompson, Allen Stevens, and Reggie Wagner.

School Prayer Studied for Daily Use in St. Louis

Adoption of a 22-word prayer for voluntary use in St. Louis public schools at the start of each day is being considered by the city Board of Education. The prayer reads: "Almighty God, we acknowledge our dependence on Thee, and we beg Thy blessings upon us, our parents, our teachers and our country."

Copies of the prayer have been given to the Board members for study. It has, so far, been approved by many Protestant, Roman Catholic, and Jewish groups. If the board adopts the prayer, it will be stipulated that the prayer will be used by schools "on a voluntary basis."

post script on BEN-hur

So often when Hollywood has attempted to portray Bible stories in a spectacular form, it has lost sight of the basic spiritual truth of the story. In a recent editorial, we expressed doubtful hope about the impact of the new spectacular MGM movie, *Ben Hur—a Tale of Christ*. Now that the movie has been shown to critics and church leaders, our doubt has been eased and our hope has been realized.

Says Bosley Crowther in the *New York Times*: "Without for one moment neglecting the tempting opportunities for thundering scenes of massive movement and mob excitement . . . Mr. Wyler (director) and his money-free producers have smartly and effectively laid stress on the powerful and meaningful personal conflicts that are strong in the old heroic tale.

"As a consequence, *their mammoth color movie is by far the most stirring and respectable of the Bible-fiction pictures ever made*. . . . Without stint, the interest is focused on the character of Judah, son of Hur and his emotional and spiritual development under the heavy shadows of tyranny, injustice, and hate. . . . Here is where the artistic quality and taste of Mr. Wyler have prevailed to make this *a rich and glowing drama that far transcends the bounds of spectacle*. . . .

"The scenes that truly reach you and convey the profound ideas are those that establish the credibility of the characters. Ben Hur's encounters with his mother and sister—or his passing meetings with Jesus—are dignified and true. Likewise the enactment of the Crucifixion is impressively personal, strong and real. It is not done in an aura of gauzy reverence, but has the nature of a dark political deed."

Several members of the staff of the Broadcasting and Film Commission (NCC) saw the previews of *Ben Hur*. All praised the picture. But one said, "Why the depressing sequences on lepers? I didn't like that." The answer: It was an integral part of the story. One who knows from personal experience what leprosy is and how lepers live can vouch for the complete reality of that portion of the film. Another said, "The Crucifixion was in bad taste—all that blood!" Are not all crucifixions? Why must we Christians shy off the horrible reality of that most potent one of them all and insist, in Bosley Crowther words, on "an aura of gauzy reverence."

BFC's Executive Director says: "This is one kind of film for which church members should vote at the box office. It has integrity. The people and the events are real. It brings the issues of freedom and of faith convincingly into focus with contemporary relevance. Here, for once, is a 'religious' film of which no man of faith need feel ashamed." ▼▼▼

*“But what
absolute beauty is,
I know not.
Nobody knows it
but God.”*

WITH ruler and compass in hand, Albrecht Durer (1471-1528) tried throughout his life to capture on paper what he felt was absolute beauty. The son of a Nuremberg goldsmith, Durer attended school long enough to learn to read and write. Then he learned the goldsmith's craft. But he preferred to paint. So he wandered briefly about Europe. He imitated and mastered the favorite artistic techniques of his day. Yet he felt that he never quite perfected his own art expression of absolute beauty. He realized that it takes more than artistic skill to capture true beauty. "But what absolute beauty is, I know now," Durer confesses. "Nobody knows it but God." Durer associated with the great men of his day—Raphael, Bellini, Erasmus, Melancthon, Luther, and others. He had many interests, including science, math, and military engineering. He personifies the transition between two periods. Albrecht Durer began with the calligraphic and ideographic elements of Gothic art and died a painter and engraver with the more painter-like qualities of the Renaissance. The beauty of his work inspires the viewer even to this day. ▼▼▼

Albrecht Durer's "The Adoration of the Shepherds" ►►►

Courtesy of the Philadelphia Museum of Art

